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ëminent both on his human and on his divine side. . . . According to the flesh, looked at in his connection with the race, his origin was the very highest. He was princely, being descended from the royal family of David. According to the spirit of holiness—that is, looked at in his connection with the realm above—he was higher than all angels: he was the Son of God. . . . His resurrection powerfully asserted his sonship. The rising from the dead did not create him a Son. This very passage says he was born so.” And later, in summing up the thought of the salutation, the author says that it “asserts the incarnation.” Now, in regard to this interpretation it may be noticed (1) that the author uses such technical terms as the “divine side” of Jesus and the “incarnation,” terms which Paul nowhere uses. But these terms are quite as difficult of explanation as anything in the text; and if they are taken in the sense which they have in any particular system of theology, then it is quietly assumed that Paul held this system. It may be noticed (2) that nothing is said of the Jewish meaning of the language *Son of God*. It seems to be taken for granted that these words need no explanation. As one reads through the book, it appears that the term *Son* is understood in the metaphysical sense which it has in much of the theology of the past. But is there evidence that Paul used it in a metaphysical sense? Is there evidence that any biblical writer used it in a metaphysical sense? If there is, it might be stated; if not, it is important, both that this fact should be stated, and that the sense in which Paul really used the term should be discovered, if possible. Other points in the author’s treatment of this passage might be noticed, but these two may suffice. Critically and theologically the commentary before us may be classed with the work of Dr. Shedd.

GEORGE H. GILBERT.

LITERARY NOTES.

THE Open Court Publishing Co. (Chicago) has issued a second edition of *Homilies of Science*, by Dr. Paul Carus (35 cents).

THE Fleming H. Revell Co. has issued, in one of the attractive bindings that we have learned to associate with Professor Drummond’s essays, a little book (*A Life for a Life*; 25 cents), containing three essays delivered by Professor Drummond at Northfield in 1893. The essays are informal, but stimulating and characteristically broad-minded.

IN THE *Culture of Christian Manhood* (Revell, \$1.50) W. H. Sallman has issued a series of sermons delivered by eminent preachers in Battell chapel, Yale University. The teachings contained are virile and earnest—just the sort demanded by college students. A special interest is given the volume further by its reproduction of portraits of the various speakers.

MESSRS. DODD, MEAD & CO. announce the publication of the English version of the Polychrome or “Rainbow” Bible, to begin in October by the issue of three books: Judges, Isaiah, and Psalms. The same publishers will soon publish the first volume of the *Expositor's Greek Testament*, which covers the synoptic gospels, edited by Professor A. B. Bruce, and the gospel of John, edited by Professor Marcus Dods. The work will comprise four volumes and will be completed within four years.

IN THE series of *Handbooks for Bible Classes* Professor Laidlaw publishes a manual upon *Foundation Truths of Scripture as to Sin and Salvation* (imported by Charles Scribner's Sons, 45 cents *net*). The little volume contains twelve studies (with questions for use of classes), in which the author sets forth the scriptural basis of fundamental Christian truths. The book is valuable as a classification of texts rather than as an explanation of theology.

IN THE little book *Crucifixion* (Syracuse, N. Y., Wolcott & West, 1897) John H. Osborn has gathered a number of selections from Roman writers illustrating this method of capital punishment. Some of his views are novel and are worth consideration; as, for instance, the use of vinegar and gall to produce silence; the use of a rope for suspending people upon the cross, and the supposition that the punishment was intended to kill by starvation rather than by wounds. It would have been more satisfactory if the author had given us his authority for these and other features in his account of the binding of a man to the cross. A further point that “our Lord suffered comparatively little pain from His confinement on the cross” is more unlikely, though it makes it less surprising to find the author a champion of the deliberate ending of his life by Jesus himself. It is not easy to see the grounds for the author's statement that Jesus was under no great moral strain at the time of his death. The book is ingenious, but the evidence adduced seems hardly to justify the author's assurance in his conclusions.

It is not often that in these pages we take note of current fiction, but since in a way *The Christian* (Appleton, \$1.50) of Hall Caine implies biblical teachings, it may not altogether be out of place to notice the use made by the author of such teaching. On the whole, this must be admitted to be imperfect and indefinite. There is little attempt at drawing out the real message of Christ, and while a less talented man would have still further confused the zeal of his hero with the teaching of Jesus, it is altogether likely that John Storm's Savonarola-like attempts at prophecy will prejudice his (relatively only) soberer teaching as to social purity. It is, perhaps, inevitable that few texts of Scripture should be used, and that the actions of John Storm should be the outcome of intense sympathies rather than careful study of the New Testament, but we could wish that some day, if this type of novel is to be persistent, we should have a less harrowing portrayal of a better instructed man's efforts to bring Jesus' teaching into practice. The men who are really doing what the hero of this novel is represented as doing are as much better acquainted with the gospels as they are better balanced. As a story we are ready to give the book high praise, and as a somewhat conventional representation of a theorist's denunciation of evils, but as a picture of the application of real Christian teaching to a city's needs it is a disappointment. John Storm's sympathies are Christian, but his use of Scripture is crude and mistaken. Indeed, almost without exception, wherever Scripture is used by him or other characters it is so twisted as to misdirect his noble sympathies and to serve as impulse for mistaken and even criminal—or shall we say insane?—action.